

Light of Truth.

as discussed in the next section of this note and illustrated

© 2009 Pearson Education, Inc.

• 100 •

Journal of Oral Rehabilitation

A VOICE
From the Edison Staff.

© 2009 Pearson Education, Inc.

It has already been mentioned that the *Monasticon Gallicanum* contains a list of the monasteries of Gaul, which have been suppressed. In the same list there are also mentioned some foundations of Benedictine monasteries, the oldest being founded in the year 515, and the latest in the year 650. The author of the *Monasticon* gives the names of the monasteries, and the date of their foundation.

in 1971. This was followed by a period of relative stability, with a slight increase in 1973 and a further rise in 1975. The number of deaths in 1976 was the highest recorded since 1961.

Mr. J. S. BROWN, of Worcester, Mass.,
has forwarded me a specimen of a species
of *Leptostoma*, which he has named
L. (L.) tenuissimum. This is a small
species, about 10 mm. long, with a very
thin body, and a very long, narrow, pointed
tail.

Men & the world of business. The world of business is a world of opportunity & success but it is also a world of danger & loss. It is a world of competition & cooperation. The world of business is a world of risk & reward. It is a world of opportunity & success but it is also a world of danger & loss. It is a world of competition & cooperation. The world of business is a world of risk & reward. It is a world of opportunity & success but it is also a world of danger & loss. It is a world of competition & cooperation.

Philosophy and Facts.

Written for the LIGHT OF TRUTH.

PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

Spiritual Gifts and Mediumistic Effects in the Past.

A CLASSICAL REVIEW.

Spiritism not Spiritualism—No Mystery nor Spirituality—Theology not Divine Truth.

CHURCHIANITY VS. CHRISTIANITY.

By J. M. FEEBLES, A. M., M. D.

(From the *Arena*.)

Truth is immortal. Truth never changes though our conceptions of it change as we grow and unfold spiritually. Truth is never old. No truth ever perished utterly. The truths proclaimed by the early Christians live, though at times half buried under the rubbish of pagan myth and priestly confessions of faith. Often old-expressed truths receive new labels. They are more taking. Primitive Christianity, with its ameliorating fraternities and inspiring angel ministries, and true Spiritualism, with its rational philosophy and heavenly ministrations of spirits, are in principle and essence one. The New Testament is a living fountain of Spiritualism. And there is enough of Christian Spiritualism, enough of Christianity, in the present institutional churchianity of the land, to prevent entire stagnation or complete moral prostration. Around the shattered vase the odors of the illics still cling.

Schismatics and sectarians of different denominations, with no succession and not much of a pedigree, have never, singular as it may seem, in council or convention officially discussed the claims of Spiritualism; while the Church of England, with magnificent courage and candor, grappled with it at a regular Church congress, Dr. Lightfoot, Bishop of Durham, presiding, and listening to the papers read and speeches made upon "The Duty of the Church in respect to the Prevalence of Spiritualism." It may be well to treasure up some of the gems gathered at this Church congress. Rev. Dr. Thornton said that Spiritualism:

In its very nature is antagonistic to all Sad-dism and Materialism. It flatly contradicts the assertion of the miserable philosophy that makes the soul but a function of the brain, and death an eternal sleep. It tells of angels, of an immortal spirit, and of a future state of personal and conscious existence.

Spiritualists claim to hold intercourse with the spirits of the departed. Now I am far from denying that such a spirituous intercourse; on the contrary, I believe that in God's providence it sometimes does take place. We are terribly afraid of saying a word about the intermediate state. We draw a hard and fast line between the seen and the unseen world. In vain does the creed express our belief in the communion of saints.

Here, then, we are in a dilemma. We are terribly afraid of saying a word about the intermediate state. We draw a hard and fast line between the seen and the unseen world. In vain does the creed express our belief in the communion of saints.

Our readers are requested to remail next issue of the LIGHT OF TRUTH to some friend or neighbor who is likely to be interested in our philosophy, as it will contain much that is calculated to bear fruit for the good of the cause in general.

Written for the LIGHT OF TRUTH.

THAT RIVAL OF GOD'S.

THE UBIQUITOUS DEVIL.

Still at His Old Tricks, But Reformed.

F. F. DE GOURNAY.

The Christian Churches all agree to teach that there is but one God—though most allow him three persons—omnipotent, omniscient, having no beginning and no end, he is the Being, with no peer to which we may compare him, therefore undefinable. He is everywhere, sees everything, knows everything, nothing happens but by his will. He alone is perfect.

The finite mind of man is abashed by this grand conception. He bows with reverence and adores what he does not understand. He is told that infinite goodness, love, and justice are the attributes of this wonderful Being whom he is taught to call "Father," and man looks up trusting to God, with love and respect in his heart. He, the son, may inherit those virtues. But, presently, he is taught that God may be angry, jealous, revengeful; his respect diminishes, God is pictured a little too much in the semblance of man. Fear begins to usurp the place of love.

Still, fear is an homage to power; if the perfect Being is transformed into a faulty God, his almighty remains. Vain hope! This last illusion must be destroyed; man has yet to learn the history of the devil. That sombre personage was one of the brightest angels of heaven. He revolted and was vanquished, but the merciful God—his creator—instead of destroying him or condemning him to solitary confinement for his rebellion, appointed him king of a torrid realm called hell and gave him full power over the other children of God, to wit, over man. Satan is allowed to allure and tempt man to disobey God; if he succeeds—an easy task, for he is cunning and man is ignorant—he will turn over to his myrmidons the poor creature's soul to be tortured in hell throughout eternity. The smart fellow who has proved impervious to the wiles of the devil will be rewarded by the possessions of a harp and crown and shall sit in heaven singing eternally the praise of a just and benign God, in order, perhaps, to drown the cries of anguish of his damned brother. God looks passively on the unequal struggle. He will not interfere. Nay, he treats Satan considerately and invites him to a trial of power over some good man, *vise*, the much admired story of Job in that sacred book, the Bible.

Man having learned these things loses the love, respect, and fear he had entertained for God; yet as the ties of kin can not be ignored, he undertakes to fight the battles of his weak father by foiling the devil as well as he may, and the way he thought best to do this was to

hang, quarter, and burn the (supposed) victims of Satan. True, that rival of God got possession of the souls he had seduced only the quicker by these means; but the good servants of a loving Father thought that to destroy the bodies of those who were inoculated with the virus of diabolism would check the contagion.

Witchcraft, sorcery, magic practices, and possession by evil spirits flourished most extensively during the sixteenth and seventeenth centuries. Hundred thousands of men, women, and children were put to death in those days for serving the devil in some way or other. The German writer Gorres thus summarizes after relating the case, related by Brognoll, of a poor, half-witted fellow, an invalid, who believed himself possessed and died stark mad some years after the exorcists had failed to drive the devil from him: "When one considers attentively this fearful mixture of insanity, possession, sorcery, and infernal irony, one is not long in seizing the thread of the diabolical artifices and savage passions with which this history is woven. It took place towards the end of the thirty years' war, at that fatal epoch when a frightful barbarity permeated nearly all European society and produced prodigies of wickedness and corruption, the impure masses of which was scattered everywhere by a ruthless soldiery. The hero of this history had been infested with that horrible contagion. He frequented the magician, Manicheans, the Anabaptists, the Protestants, and especially the Atheists, often, doubtless, in the conversations he had held with those people, he had heard discussed the terrible questions which stirred those times. Protestantism had aroused doubt in the intellects and driven it as far as the pagan pantheism and even as far as Atheism."

With so many influences to help in the devil's work, it is not surprising that so many poor wretches were imprisoned on mere suspicions or false accusations which assumed the appearances of truth after a few visits to the torture chamber. Did space permit the repeating here of some of the astounding confessions made under duress, my readers would agree in the opinion that few of the victims died sane. A careful study of the cases on record would show that there were some very wicked people, some men and women obsessed by undeveloped spirits and quite a number of unconscious mediums through whom good spirits were endeavoring to manifest. Ignorance and religious intolerance are responsible for the bloodshed during that period of terror. The doctrine that like attracts like explains the evil doings of a large number of spirits. It is a wonder we do not hear of more such now-a-days, considering the number of wicked men whose spirits leave the body forcibly or otherwise every day to go and reinforce the army of evil on the other side.

The world has moved since and the influence of hosts of advanced spirits has modified the ideas of men. Mediums, nor even obsessed wretches can not be put to death; but in the eyes of the pious moushbacks who have not kept step with progress, they are still doing the work of the devil and therefore deserve death—as a prelude to damnation. "Twere a pity to deprive those kind-hearted folk of so consoling a thought. We will grant them their devil to save tedious argument; but is it the same old devil? Taking advantage of the improved conditions of society he delights in manifestations more wonderful than those he invented his sad days; but his language does not resemble that attributed to him in the old records. He knows by heart the New Testament; the name of Jesus does not put him to flight; on the contrary, he hails it with reverential admiration, he preaches the doctrine of the humble Nazarene and takes, most times, the Golden Rule for his text. Verily, Satan—if it be Satan who teaches the beautiful religion of Spiritualism—must have reformed and been restored to bright angelhood; or is it possible he has stolen holiness even as Prometheus stole Job's thunder. Prometheus was, for his pains, chained to a rock and a vulture made to feast upon his liver; why don't some reverend detective start on Satan's trail and bring him to book?

Next issue will be a missionary number for distribution among investigators, and by remailing your paper to some neighbor or skeptic you will be doing a good work for the cause.

Clairvoyance and Psychometry.

To the Editor of LIGHT OF TRUTH.

Will you tell me why the majority of clairvoyants are women, and why there is more psychometric power among men than among women outside of the professional phase?

INQUIRER.

ANSWER.

Because clairvoyance is more natural to women, being a gift arising from the emotions; or, more definitely stated, it is ordinary human or animal emotion spiritualized. Anger, as it is well known, often blinds temporarily. So emotion negatively or selfishly applied—say in the form of hatred—may finally produce blindness or shortsightedness (both physically and mentally understood); but exercised positively or sympathetically (as it is largely woman's nature to do), human or animal emotion takes a spiritual turn or tendency, and sees beyond the confines of matter into spirit.

Psychometry is sensually spiritualized. Man, as a rule, is more sensual than woman. This animal sensation utilized for business purposes, mathematics, politics, studying out problems, inventions, pushing enterprises, and doing severe hard work generally, gives the brain and nervous system a spiritual vibration or motion, and the outcome is so-called psychometry or sensitiveness. Psychometry thus belongs to the head, as clairvoyance does to the heart or blood system.

But many have this reversed, and many possess both talents. The latter is in accord with nature as it should be, making man a harmonious whole of positive and negative life. A harmonic philosophy points in that direction.—ED.

NOTICE!

We will take orders for Moses Hull's "Bible Spiritualism," a book of sterling quality and up to date. Price \$1.00.

For 25 cents.

form the labors of agriculture or any other art. This must be apparent to any thinking individual who possesses ordinary powers of reasoning.

Again, money stands in the same relation to the body politic that blood does to the physical system, or the water of a pond or race to the power-wheel which moves the machinery attached thereto. To insure health and prosperity it is not only necessary there should be an abundance of the motor, but also it should be kept in free and unrestricted circulation. Let the blood in the body of a man be drawn off and becomes faint, weak, and impotent to move; or, let it become stagnated and center in the head, lungs, or liver, and congestion ensues, and unless circulation is evenly and quickly restored, physical death is the result. Upon this point the "American Encyclopedia," a standard authority in this country, truly says:

"It is almost impossible to overestimate the power of money, or to exaggerate the disadvantages which follow from its absence or a deficiency in it. Money is a factor in the creation of all wealth, the presence of a large supply of money in a country must therefore exert an important influence upon its advancement in prosperity, by furnishing the means whereby labor may be paid, and the products of its toil; for it may be remarked that labor possesses a peculiarity in this, that it is the only commodity that perishes at the instant of production, and if not then put to use is lost forever."

In our next chapter we will discuss what money should be made of and how by what authority issued.

If you will remail next issue of the LIGHT OF TRUTH to a friend or one seeking higher knowledge, you will be doing a missionary work that way and bring a blessing unlooked for.

SIDEREAL EVENTS.

The Astronomical Program for 1895.

C. A. YOUNG.

The astronomical program of the year, so far as it is a matter of prediction, offers nothing of exceptional rarity or interest.

The number of eclipses is somewhat larger than usual, but three of the five are only small, partial eclipses of the sun, and are all invisible in the United States. The two eclipses of the moon, however, which occur on March 10th and September 3d, are both total, and are both visible in this country from beginning to end. The first of them is also observable in Europe, and will therefore afford an opportunity for co-operative observation of the occultations of small stars that lie in the moon's path while it is obscured—observations which are of great value in determining the distance of the moon and the form and size of the earth. This year, also, the moon every month passes over the Pleiades, and their occultations possess the same value if observed at widely separated stations.

The sunspot maximum was reached two years ago, and the activity of the solar surface is now declining, so that there is no reason to look for any phenomena of special interest in that quarter for the present.

As for the planet Mars is already far away, and for more than a dozen years will not again be favorably situated as he was last autumn. Saturn is far to the south, and even at his opposition in April and May will be too low down for satisfactory observation. During the first three months of the year Jupiter, on the other hand, will be admirably placed, and will monopolize the interest of observers; and during the spring and summer Venus will be splendid in the evening sky.

The only periodic comets whose return is due this year are Encke's and Borensen's. The former, which completes its orbit every three and a third years (the shortest comet period known), came in sight early last November, but does not reach its perihelion until February, and is still under observation. It is very faint, seldom becoming visible to the naked eye, and the chief interest that attaches to it lies in the strange continual shortening of its period, a phenomenon which still remains without any certain explanation, though very generally supposed to be due to its collision with some invisible meteoric swarm. Borensen's comet, which made its last visit in 1890, and has a period of five and a half years, is due again next summer; but it is unfavorably situated, and will be so faint that it may very possibly elude observation.

Of course, it is perfectly possible, and much to be desired, that some great comet may appear entirely unannounced, or that some "new star" may unexpectedly burst into brilliancy; but such phenomena do not come within the range of our prediction.

Probably before the close of the year the immense forty-inch telescope of the Chicago University will be erected in the magnificent Observatory now building for it at Lake Geneva, Wisconsin; and it is possible that by that time the great instrument now being constructed for the observatory of the Cape of Good Hope may also be mounted, so that hereafter the southern hemisphere may possess at least one instrument comparable in power with those that are now so numerous in the northern. And yet, after all, the real progress of astronomy depends more upon the unobtrusive, faithful, laborious work of the mathematicians and routine observers than upon big telescopes and sensational discoveries.—Cosmopolitan.

The N. S. A. Convention Proceedings.

The great book of the age, The Bible of Modern Times. Not compiled 300 pages, but written by the author of the time of their occurrence. Thus the record is proven by compatible facts. Every Spiritualist should be proud to own a copy. It may be the last of its kind compiled in this age. It is replete with Philosophy and Phenomena. Through its Foreign and Domestic Reports. Vouched for by trustworthy persons.

It is interesting in the particulars. Without dogmatic assertions. Here is a compilation, but the plain simple truth.

Do not fail to get a copy of this great book.

For sale at this office.

AN EDUCATIONAL PLATFORM.

It is Sustained at the City With the Golden Gate.

PHILOSOPHY AND PHENOMENA DISTINCT.

To the Editor of LIGHT OF TRUTH.

Your many readers will have learned through other correspondents to your paper of my work in San Francisco.

As I promised you prior to leaving New York City that I would write occasionally for the LIGHT OF TRUTH, even though somewhat late in the day, I take pleasure in keeping my word.

I arrived here the latter part of October and commenced my work the first Sunday in November. There were quite a number of meetings here at the time, but from the first until now our audiences have been the largest.

The Progressive Spiritual Society has been in existence for some time. About a year ago it elected a board of managers whose policy materially changed the society's aspect. Formerly lectures and tests were given from the rostrum. Since the reorganization, however, the platform has been purely educational, and although it was felt such a platform could not be sustained in this city, to the surprise of many of its supporters it has grown stronger in the conviction that it is better to keep the philosophy and phenomena separate.

I do not know whether other speakers find the same conditions that I do, but it often seems an almost overpowering influence when a test medium is to follow the lecturer. The majority of the audience come for tests, feeling that the lecturer's part of the service is a bore to them, those who, however, come to hear the lecture, which are, in many cases, the minority, are less interested in the tests, so that the conditions generated by such conflicting feelings are not conducive to the best results for either.

I am aware that philosophy must have phenomena on which to rest. And as a rule when society caters exclusively to public demand for tests, it ministers to that floating crowd which ever seeks some new wonder. This, of course, awakes inquiries and accomplishes some good. But it does not hold the class of people permanently whom we would wish to organize.

I have been agreeably surprised to find that our audiences have been steadily building up out of the very best people in the city, and there is a general feeling that the same policy should continue in operation.

Every Sunday night and on many week nights also, meetings for giving tests are held in our city; these are surely satisfactory for phenomena seekers, and there should be ample scope for the ethical and spiritual teacher.

Our Sunday morning audiences are not large, probably not more than a hundred persons attend the morning service, yet they who do attend seem to enjoy that meeting even more than the evening lectures.

Our evening congregation ranges from five to eight hundred persons, an interesting increase from week to week.

I have been here now about five months, and still the people wish me to remain longer with them. How much longer I shall remain I am not certain.

Our monthly socials are quite a feature in our work, they bring the people together, facilitate strangers to become better acquainted, and generate fraternal feelings, which I trust will be long enduring.

The people are kind enough to say they never had better times in the history of Spiritualism on the Pacific Coast. I think the spirit of harmony is growing among us, our own people are becoming more in earnest, and outsiders more desirous of learning the truth, and with the genuine demonstration of the phenomena there is nothing that can retard our progress except inferior dissension "should this arise."

The writer of this letter is not in the habit of blowing his own trumpet, and therefore prefers to say as little as possible about the part he may have played in the revival of Spiritualism here. There is one thing certain that had the ground not been prepared and the conditions existing for such work, the laborer would have toiled in vain. "So he that tillis, and he who sows, he who waters, and he who reaps, shall rejoice together, each feeling our own dependence upon each other."

There is one thing that ever encourages the earnest worker, it is beautifully expressed in the sacred writing of antiquity thus: "He who goeth forth bearing precious seed shall doubtless come again rejoicing, bringing his sheaves with him." Though in this one always sees the immediate result of his labors, if he toils faithfully to reform, those who follow after him, shall find it much easier to achieve victory, because a pioneer has bravely fought a good fight.

Your frequent correspondent, Mrs. Schlesinger, furnished you with details of work in this city, and therefore it is unnecessary for me to elaborate. There is a host of good mediums doing an excellent work, and are well appreciated.

From time to time our California Editor refers to these in her able letters.

One item of news, however, I will add, and that is there is a greater prospect of a spiritual temple being reared in this city in not a very distant future than ever. The Progressive Spiritual Society has already property upon which could be realized from fifty to sixty thousand dollars, and we have the promise that the board of managers in a little while will find it to their advantage to dispose of such property, the sum realized thereon dedicated to the purpose of erecting an edifice worthy of the name, and the Spiritualists add to this such sums of money as would come spontaneously from those who desire to see such a project consummated and give round sums adequate to the realization of the ideal would be forthcoming.

I will not weary your readers with a more lengthy epistle, and will therefore close, wishing the LIGHT OF TRUTH all the success it deserves.</p

Saturday, May 6, 1882.

SPIRIT MESSAGES.

Questions Answered by Spirit John Pierpont.

Mrs. H. T. DUNLEAVY, M.D.

We have a number of mediumine messages for this paper, and we will publish them, and give them up to our subscribers. In addition to this spirit, other mediumines, who are willing to speak, may do so. We will publish them, and they will be used to help us in our work.

Subscriptions to be answered should be given to spirit, and we will publish them in our paper, and give them up to our subscribers. We will publish them, and they will be used to help us in our work.

Room 5, 100 Main Street, Cincinnati, O.

Report of Seance.

Questions and Answers.

Ques.—Mrs. J. R. Grand ledge, Mich. Can the spirit of a medium leave the body and be conscious while another spirit is controlling his or her organism? I have been told that this could be done. Will spirit Pierpont please answer this question?

Ans.—Many mediums withdraw their bodies while the latter are possessed or entranced by spirit intelligences. For instance, while passing under the influence of a controlling spirit, one medium loses her hold upon her mortal form and passes to one side of it, or to another part of the room, leaving the controlling spirit in possession.

The medium may at the time be fully conscious of what is taking place in her environment. She may—her own body sitting before her in the chair, and responding to the will of the intelligence who operates upon it. She may hear what is said by spirit and mortals; she may be perfectly aware of the circumstances and conditions of the time and place, but while she has temporarily yielded her organism to the use of another spirit she yet holds connection with it through a magnetic cord, which to the clairvoyant eye, appears like a silvery line of light, and which unites her to her mortal form. A clairvoyant, in the presence of such a medium at such a time, would probably behold the medium, in spirit, separated from her body, and would perceive the magnetic cord stretching from the latter to its spirit. Another medium, while her organism is entranced by a decarnated spirit, may pass out into the spirit world coming into conscious contact with intelligences and associations there—a memory of which she may or may not bring to the body. She may at the time be dimly aware of the condition of her body, and, perhaps, catch faint suggestions of what is being said or done by spirits and mortals in proximity to her mortal form. And again, a medium may, while her body is entranced by another spirit, travel to a distance from her mortal abode. There are many instances where the spirit of a medium has, at such times manifested and given direct communication to or through some other sensitive at a distance. The medium may retain consciousness, or she may not, of such experiences. Always when a spirit leaves its body temporarily the magnetic cord we mentioned above connects it with the mortal form; should this cord be severed the spirit could not regain a hold upon the body and death would ensue.

Ques.—A. P. S. Sr. Can a person imagine anything they are not thinking about at the time? Please say when I open my eyes to see faces, forms, and beautiful landscapes after I retire, "It is all your imagination?"

Ans.—Those who attribute such visions as those the questioner mentions, to the imagination are lacking in spiritual sensibility and intuitive perception. As well for the blind man to tell his neighbor, who has sight, that he imagines he sees the stars at night, or the forms of objective life by day, as to tell a clairvoyant that the scenes and objects shown to him by the spiritual forces are the result of imagination. One, with a well-balanced mind and of ordinary intelligence, seldom *fancies* anything visual or mental, unless he has been brooding long and deeply upon some subject suggestive of the fancies, impressions, mental suggestions, visions as related above have a natural foundation and source. Those who receive them are intuitive and mediumistic. A decarnated spirit impinging upon the atmosphere of such a sensitive will cause a vibration of that atmosphere which will produce certain mental impressions in the medium; the same may be said of a mortal impinging on the atmosphere of the sensitive, and producing a psychological effect. A sensitive may, in quiet moments, after retiring to rest, be magnetized by attendant spirits to whatever the mind of the operating intelligence may mentally suggest to him. Or, on the other hand, the sensitive may have his inner sight illuminated and quickened in such an hour, and be able to look into the spirit world, beholding landscapes, forms, faces, and other scenes belonging to the higher life. Some philosophers go so far as to say nothing can be imagined or conceived by the human mind but what has existence; we are not sure but they are correct. Certainly, one who has no thought of things suddenly appearing before them is not likely to *imagine* them see them. An indistinct vision, a dim light, or a nervous apprehension may distort a physical object not plainly distinguished into an image of something totally unlike the reality, as a garment hung upon a bedpost may, in the dim light of awakening consciousness, be mistaken for an intruder by the frightened occupant of the room. But this is very different from the exercise of clairvoyance, such as our correspondent mentions, and which marks her as a sensitive and perceptive medium.

Ques.—A. J. Sawtell. Will spirit Pierpont kindly inform me if that intense chilling sensation, followed by a peculiar creeping numbness, at times, to some one was touching you, is incidental to the development of independent slate-writing?

Ans.—Such sensations are frequently experienced by sensitives while passing through the medial development. One developing the phase of independent slate-writing might feel such sensations, owing to the drawing of elements and forces from his body by the attendant spirits, as material for their work with the slate. The sensations indicate medial powers acted upon by spirit operators for some developing work.

Ques.—W. T. N., Atlanta, Ga. Will Father Pierpont tell us if it is possible for the deaf and the dumb to be made to hear and to speak

by spirit power through mortal agency now, and as it is said to have been done by Jesus in ancient days?

Ans.—Is it possible for spirit power to cause the dumb to speak and the deaf to hear. A concentration of magnetic force of the right quality and quantity could enable this to be accomplished. We know of mediums, who, in their normal state, are very deaf, but can readily hear low-spoken words and gentle sounds when under spirit influence. We have not the slightest doubt but that a magnetic medium like the late J. R. Newton could operate upon forms of deafness, and upon the mute also, to cause a cure of the infirmity. Jesus healed by the power of magnetism. The same work can be done in various ways—in the present age. It may be increased and strengthened by a concentration of power, such as the world calls miracles, but which are not contrary to the operations of natural law, but in concord with it—the healer, the afflicted one, and the helpful spirit influence all coming into direct harmony with the law of adaptation.

Ques.—D. D. T., Cambridge, O. Will John Pierpont please answer the following questions: What are the indications of clairvoyance? What are the persons who have the power to cultivate it? Answer the same questions for clairaudience and trance?

Ans.—Spiritual perception is indicated as being active in a human being by the gifts or exercise of clairvoyance, clear sight, clairaudience, clear hearing, and intuition, clear or distinct knowledge. A clairvoyant may first realize his powers by having tiny lights flash before him, or perhaps by seeing vapory clouds and substances, visions of faces, landscapes, flowers, or other objects distinct or indistinct, may appear before him at times. After a while the visions become more palpable, and are more easily distinguishable and recognized; and, perhaps, in time he will be able to identify spirit friends for himself, or to describe them so clearly as to have them acknowledged as correct. A clairaudient hears sounds, sometimes music, voices, or other sounds, more or less clearly defined. Perhaps, in time, he may be able to hold direct conversation with the immortals who congregate in his atmosphere. Some clairaudients never get beyond hearing numerous sounds or musical intonations, while others hear and distinguish the spoken words of spirit visitors; so some clairvoyants never advance beyond the sight of lights, vapors, and flowers, while others see spirit forms and faces very clearly. It will be impossible to enumerate all the indications of trance mediumship. Many mediums, capable of becoming trance mediums, first experience a drowsy, pleasing sensation while sitting for development. A sense of loss of motive power, and even of mental action may come over them. Some feel as if rising and floating upon the atmosphere, even though their bodies are firmly seated. Some experience the sensation as of having inhaled ether—especially if they are perceiving mediums, and take on the physical conditions under which the entrancing spirit comes. The following is a true account of a medium passing into a trance state, suddenly losing all conscious control and recognition of matter while others gradually become overshadowed by the psychological influence of the spirit world.

Ques.—Frank Asplund, Denver, Colo. Do the intelligences inhabiting the fires of the interior of our earth, which having been burning for many years, and thereby has caused the accumulation of a vast amount of gas, will force its way through the crust of the earth in a few years in the beds of the ocean, and cause a tidal wave to sweep the lands of our hemisphere? What would be the result?

Ans.—We do not apprehend any such catastrophe in the near future. That the interior fires of the earth will eventually burn forth in various localities and produce great commotion, also destruction is no doubt true. Many spirits believe that such convulsions may occur within the next century; that tidal waves will sweep over and engulf portions of both the Atlantic and Pacific coasts as affirmed by some spirits who say that this is likely to occur in some parts of California, Florida, and New York within a quarter of a century. To the truth or correctness of this we are not ready to subscribe. It may be so, but we have had no scientific information upon this point up to the present time; that changes will occur in the earth's surface we have no doubt; portions that are now dry land will probably be inundated, and what are now the ocean beds will be the land of habitation and of agriculture. The salts and phosphates of those beds will be rich in nutrient to the vegetable life that will be cultivated there. The dry land of to-day, which will have been depleted of its nutritive qualities, will be covered by the sea and become enriched again with life-giving properties. The entire dry land will not be swept over at once; various portions will probably be inundated at intervals of time, but the people in general will have ample opportunity to remove to safe quarters; that is, we look for no general tidal wave and deluge, though there is no death. The knowledge I had gained of immortality while in the earth wistfully, and has aided me to rise soon into consciousness in my new realm, from whence I come to all the friends, and to father and mother, and say this message of love.

Edwin Culver.

Truly the light came as my spirit was freed from the body. Loving friends have brought me here that I might send to the dear, loved ones in the home at Concord, Pa., just a word of love and cheer. My transition is of only a short time. Yet I am happy to come and prove that there is no death. The knowledge I had gained of immortality while in the earth wistfully, and has aided me to rise soon into consciousness in my new realm, from whence I come to all the friends, and to father and mother, and say this message of love.

Edith E. Smith.

Please say to the friends who will remember me in our work that to me was so dear that I am happy and still interested in the young, and assist in teaching and progressing them in spirit realm. I bring my greetings to one and all. I passed on to higher life from Brockton, Mass., nearly four years ago as you reckon time on the earth sphere.

VERIFICATIONS.

To the Editor of LIGHT OF TRUTH.

In your issue of April 6th, there is a message from my two brothers and my wife's uncle and sister. I wish to thank the medium, and also the LIGHT OF TRUTH, and hope to bear from them again, or from some others of our spirit friends.

S. B. Prince.

To the Editor of LIGHT OF TRUTH.

In your issue of April 6th there is a communication from Cora Cowley to "dear ones in Edgerville, Iowa." We had hoped and longed for a message from some one, earnestly requested by our angel daughter to go (as we felt she was nearest to us) and make herself known through the medium of your paper. Our silent prayer is answered, and we rejoice with exceeding great joy, and send our heartfelt thanks to the medium, Mrs. Donovan, and hope she may be moved again to speak to us by other dear ones from the spirit side of life.

GRANT AND FATHER AND MOTHER COWLEY.

Eddyville, Iowa.

S. T. Paris, O.

To the Editor of LIGHT OF TRUTH.

In your issue of April 6th there is a communication from Cora Cowley to "dear ones in Edgerville, Iowa." We had hoped and longed for a message from some one, earnestly requested by our angel daughter to go (as we felt she was nearest to us) and make herself known through the medium of your paper. Our silent prayer is answered, and we rejoice with exceeding great joy, and send our heartfelt thanks to the medium, Mrs. Donovan, and hope she may be moved again to speak to us by other dear ones from the spirit side of life.

GRANT AND FATHER AND MOTHER COWLEY.

Eddyville, Iowa.

S. T. Paris, O.

To the Editor of LIGHT OF TRUTH.

In your issue of April 6th there is a communication from Cora Cowley to "dear ones in Edgerville, Iowa." We had hoped and longed for a message from some one, earnestly requested by our angel daughter to go (as we felt she was nearest to us) and make herself known through the medium of your paper. Our silent prayer is answered, and we rejoice with exceeding great joy, and send our heartfelt thanks to the medium, Mrs. Donovan, and hope she may be moved again to speak to us by other dear ones from the spirit side of life.

GRANT AND FATHER AND MOTHER COWLEY.

Eddyville, Iowa.

S. T. Paris, O.

To the Editor of LIGHT OF TRUTH.

In your issue of April 6th there is a communication from Cora Cowley to "dear ones in Edgerville, Iowa." We had hoped and longed for a message from some one, earnestly requested by our angel daughter to go (as we felt she was nearest to us) and make herself known through the medium of your paper. Our silent prayer is answered, and we rejoice with exceeding great joy, and send our heartfelt thanks to the medium, Mrs. Donovan, and hope she may be moved again to speak to us by other dear ones from the spirit side of life.

GRANT AND FATHER AND MOTHER COWLEY.

Eddyville, Iowa.

S. T. Paris, O.

To the Editor of LIGHT OF TRUTH.

In your issue of April 6th there is a communication from Cora Cowley to "dear ones in Edgerville, Iowa." We had hoped and longed for a message from some one, earnestly requested by our angel daughter to go (as we felt she was nearest to us) and make herself known through the medium of your paper. Our silent prayer is answered, and we rejoice with exceeding great joy, and send our heartfelt thanks to the medium, Mrs. Donovan, and hope she may be moved again to speak to us by other dear ones from the spirit side of life.

GRANT AND FATHER AND MOTHER COWLEY.

Eddyville, Iowa.

S. T. Paris, O.

To the Editor of LIGHT OF TRUTH.

In your issue of April 6th there is a communication from Cora Cowley to "dear ones in Edgerville, Iowa." We had hoped and longed for a message from some one, earnestly requested by our angel daughter to go (as we felt she was nearest to us) and make herself known through the medium of your paper. Our silent prayer is answered, and we rejoice with exceeding great joy, and send our heartfelt thanks to the medium, Mrs. Donovan, and hope she may be moved again to speak to us by other dear ones from the spirit side of life.

GRANT AND FATHER AND MOTHER COWLEY.

Eddyville, Iowa.

S. T. Paris, O.

To the Editor of LIGHT OF TRUTH.

In your issue of April 6th there is a communication from Cora Cowley to "dear ones in Edgerville, Iowa." We had hoped and longed for a message from some one, earnestly requested by our angel daughter to go (as we felt she was nearest to us) and make herself known through the medium of your paper. Our silent prayer is answered, and we rejoice with exceeding great joy, and send our heartfelt thanks to the medium, Mrs. Donovan, and hope she may be moved again to speak to us by other dear ones from the spirit side of life.

GRANT AND FATHER AND MOTHER COWLEY.

Eddyville, Iowa.

S. T. Paris, O.

To the Editor of LIGHT OF TRUTH.

In your issue of April 6th there is a communication from Cora Cowley to "dear ones in Edgerville, Iowa." We had hoped and longed for a message from some one, earnestly requested by our angel daughter to go (as we felt she was nearest to us) and make herself known through the medium of your paper. Our silent prayer is answered, and we rejoice with exceeding great joy, and send our heartfelt thanks to the medium, Mrs. Donovan, and hope she may be moved again to speak to us by other dear ones from the spirit side of life.

GRANT AND FATHER AND MOTHER COWLEY.

Eddyville, Iowa.

S. T. Paris, O.

To the Editor of LIGHT OF TRUTH.

In your issue of April 6th there is a communication from Cora Cowley to "dear ones in Edgerville, Iowa." We had hoped and longed for a message from some one, earnestly requested by our angel daughter to go (as we felt she was nearest to us) and make herself known through the medium of your paper. Our silent prayer is answered, and we rejoice with exceeding great joy, and send our heartfelt thanks to the medium, Mrs. Donovan, and hope she may be moved again to speak to us by other dear ones from the spirit side of life.

GRANT AND FATHER AND MOTHER COWLEY.

Eddyville, Iowa.

S. T. Paris, O.

To the Editor of LIGHT OF TRUTH.

In your issue of April 6th there is a communication from Cora Cowley to "dear ones in Edgerville, Iowa." We had hoped and longed for a message from some one, earnestly requested by our angel daughter to go (as we felt she was nearest to us) and make herself known through the medium of your paper. Our silent prayer is answered, and we rejoice with exceeding great joy, and send our heartfelt thanks to the medium, Mrs. Donovan, and hope she may be moved again to speak to us by other dear ones from the spirit side of life.

GRANT AND FATHER AND MOTHER COWLEY.

Eddyville, Iowa.

S. T. Paris, O.

To the Editor of LIGHT OF TRUTH.

In your issue of April 6th there is a communication from Cora Cowley to "dear ones in Edgerville, Iowa." We had hoped and longed for a message from some one, earnestly requested by our angel daughter to go (as we felt she was nearest to us) and make herself known through the medium of your paper. Our silent prayer is answered, and we rejoice with exceeding great joy, and send our heartfelt thanks to the medium, Mrs. Donovan, and hope she may be moved again to speak to us by other dear ones from the spirit side of life.

GRANT AND FATHER AND MOTHER COWLEY.

Eddyville, Iowa.

S. T. Paris, O.

To the Editor of LIGHT OF TRUTH.

In your issue of April 6th there is a communication from Cora Cowley to "dear ones in Edgerville, Iowa." We had hoped and longed for a message from some one, earnestly requested by our angel daughter to go (as we felt she was nearest to us) and make herself known through the medium of your paper. Our silent prayer is answered, and we rejoice with exceeding great joy, and send our heartfelt thanks to the medium, Mrs. Donovan, and hope she may be moved again to speak to us by other dear ones from the spirit side of life.

GRANT AND FATHER AND MOTHER COWLEY.

Eddyville, Iowa.

S. T. Paris, O.

To the Editor of LIGHT OF TRUTH.

In your issue of April 6th there is a communication from Cora Cowley to "dear ones in Edgerville, Iowa." We had hoped and longed for a message from some one, earnestly requested by our angel daughter to go (as we felt she was nearest to us) and make herself known through the medium of your paper. Our silent prayer is answered, and we rejoice with exceeding great joy, and send our heartfelt thanks to the medium, Mrs. Donovan, and hope she may be moved again to speak to us by other dear ones from the spirit side of life.

GRANT AND FATHER AND MOTHER COWLEY.

LIGHT OF TRUTH,

In issued every Saturday at
D. C. STOWELL,
Room 7, 20th Ward St., Cincinnati, O.

Terms of Subscription.

The Light or Truth will be furnished until further notice at the following rates, necessarily in advance:

One year.

Two years.

Three years.

Four years.

Five years.

Six years.

Seven years.

Eight years.

Nine years.

Ten years.

Eleven years.

Twelve years.

Thirteen years.

Fourteen years.

Fifteen years.

Sixteen years.

Seventeen years.

Eighteen years.

Nineteen years.

Twenty years.

Twenty-one years.

Twenty-two years.

Twenty-three years.

Twenty-four years.

Twenty-five years.

Twenty-six years.

Twenty-seven years.

Twenty-eight years.

Twenty-nine years.

Thirty years.

Thirty-one years.

Thirty-two years.

Thirty-three years.

Thirty-four years.

Thirty-five years.

Thirty-six years.

Thirty-seven years.

Thirty-eight years.

Thirty-nine years.

Forty years.

Forty-one years.

Forty-two years.

Forty-three years.

Forty-four years.

Forty-five years.

Forty-six years.

Forty-seven years.

Forty-eight years.

Forty-nine years.

Saturday, May 4, 1884.

CORRESPONDENCE.

DETROIT, Mich.

I wish to thank Mr. Cooper and mother, also the kind friends who so kindly entertained me at their home.

I reached Mason Thursday, December 22, 1883, where Mr. Cushing, an amiable man and one of the most honest and true men I ever met, where I was received and entertained by his wife, whom no one would regret to meet.

The Thursday evening, Mr. Cooper, who lives about two miles from Mason, called upon us to meet me, and a session was proposed, over to meet me, and a session was proposed, which we were all in favor.

After supper Mr. Cooper went into the parlor, which he used for his cabinet, and told us to search the rooms to our heart's content. The room was large, with two windows facing the north, and the curtains were drawn securely, and we were all satisfied that nothing but the genuine could be found.

There was a piano, chair with books and portraits on it, and a few rocking chairs. The piano was formed in the sitting room, and was composed of Mr. and Mrs. Cushing, my father, who were asked to sing, and before the song was finished a form stood in the curtains, and it was said to be Gen. Carolina, another control.

The general is a small body, and when on earth used to be a drummer, and through his sound drum appeared, and through my eagerness asked if I might come to the curtains. He said "no," and he allowed me to shake hands with him. He is about five feet and a half tall, black hair, dark eyes and very black mustache. I asked him if he would be out of my control, and he replied and thinking he was not going to return, "we will see." I had no sooner reached it when he took up the trumpet, and said, "I'll try." He then put the instrument to his mouth and picked up a tablet, came out before us and wrote me a note. This is what he said:

"My Dear Little Lady—With pleasure I will again see you, and will try to get you again. Sincerely yours, COURSE ALEXANDER."

A few other forms then appeared that my father recognized, and that ended the seance. The next evening, Friday, Dec. 23, we had a trumpet again. This evening the spirit was large, consisting of many neighbors and as four again. I sat next to Mr. Cooper. Many friends came to the meeting, and the room was filled with people. A small music box was wound up, and started around, the other was put in my lap, and other things too numerous to mention were carried on.

Salvation my father led us in business, called us, I said, and the event was a success. In the other trumpet seance and the materialization of hands. At the materialization of hands, Mr. Cooper sat in the room with us. A curtain was drawn across the room, and a form came to the top of the curtain and tattered the top of the curtain. During this seance, the light was dimmed, and the room became dark, and the candle in the room distinctly, and the curtain was high enough above the medium's head so that I knew it could not be his hand that was doing the trick.

Many of my friends came, and among them was an uncle of mine that used try to kill a wart that is on the second finger of my right hand. His hand materialized and shook my hand, and while in the process that he had used in when earth life.

The trumpet seance was similar to the one described.

So today we had another materializing seance.

The circle consisted of only three—Mrs. Cushing, Mr. Cooper, and myself. The control said that everything was favorable, for the conditions were good.

We were seated in a row, and the beginning of the second stanza a form stood in the curtains. It was the count; he took up the trumpet, and said to us to turn our chairs around, and then came out and rocked us, and pushed us out of our seats.

The next form was Harry Archer, another control; he took my handkerchief, and made it lace. A cousin, friend, and many others came to the meeting.

The next day I came home, and as the time came for me to leave, words can not express the longing I had to remain with the friends who had so kindly entertained me at their home.

GERTUDE E. MEAD.

Philadelphia, Pa.

The testament of Florence E. Alcott, who died recently at No. 2216 North Tenth street, was admitted to probate recently, and disposes of an estate of \$7,000.

In disposing of the estate the writing provides:

"I direct that a sufficient sum of money be used for the purpose of publishing the poems composed by my husband, the late Dr. William C. Alcott, and for the distribution of the same among the spiritualistic societies throughout the United States of America."

"I give unto the First Association of Spiritualists of Philadelphia \$100."

"I give unto the Sanitarium at Red Bank, N. J. \$900."

"I give to the Home for Fallen Women, \$500."

"I give to the Home for Incurables, \$300."

After directing the care of the house, No. 11 Jefferson street, and the division of the proceeds among the Sanitarium, Home for Fallen Women, and Home for Incurables, and providing for several private bequests, the writing continues: "We trust that the rest of my estate will be well invested in the cause of every nature I give, if in sufficient sum, for the purpose of establishing a home for needy spiritualistic mediums and erecting a monument in Philadelphia to the memory of Spiritualism; said sum to be used for the benefit of prominent Spiritualists. If a sufficient sum is not realized for the above stated purpose, then I give the remainder of my estate as described above—equal to the Sanitarium at Red Bank, Home for Fallen Women, and Home for Incurables."

Chicago, Ill.

As so many of my friends who read the LIGHT OF TRUTH are exclusively professed, wondering why they have read nothing of me or through your valuable paper, I desire to state that I am still actively engaged at work lecturing and giving private readings. Recently I have given a series of lectures to the Progressive Society of Forest avenue, this city, and at the conclusion of my engagement the following unsolicited testimonial was presented to me, which speaks for itself:

"To certify to the Rev. Frederic Cushman has occupied the rostrum of the Progressive Spiritual Society, 3120 Forest avenue, this city, to the entire himself and guides, demonstrating clearly to every person that his knowledge comes from a high source of inspiration. The clearness of expression, forcible diction, sense of justice, and logical arguments of Mr. Cushman are the edition of the public platform. Considering all these qualities as a public teacher, any congregation wishing a first-class exponent of the spiritual philosophy would be fortunate in having his services according to my following members of the Board of Trustees: A. A. Waterman, R. B. Orgain, M. F. Varney, Mrs. Eliza Gunther, H. M. French, L. G. Green."

I have just received a "blowing my horn," as the saying is, but at the same time I desire my friends to know that I have not sunk into a condition of "innocuous desuetude." With best wishes for the success of the LIGHT OF TRUTH, I am, fraternally yours, FREDERIC CUSHMAN.

BROOKLYN, N. Y.

The parlor meetings were well attended the evening of Judge Bailey to receive the society known as the Church of the New Spiritualists. The meetings were given in the parlor of the residence of Mr. and Mrs. Cushing, the former being the residence of the church or where a seance hall can be engaged.

Those who were connected with the early days of the church were present, and the young ones forward to help again the judge's efforts to put Spiritualism on a more religious and spiritual basis, and to bring back towards the Church somewhat bridge over the chasm between the two, but not so far as to again take on dogma.

Mr. Henry seems to fit this in a capital manner, and his services are greatly appreciated which over the real spiritual truth. The meeting of Sunday, April 2, was the nature of the service. Mr. Wright gave a short lecture on the subject of Spiritual Progression. We commenced our meetings in a hall, but it was after a few evenings impossible to hold the meetings. So on April 10, we held our first meeting in the Tabernacle, Brooklyn, N. Y. Many are hearing of spirit返 for the first time, and this highly interested. Mrs. Noyes is our speaker, and she is well known from California to Boston for her ability to add any word of praise from her high mediumship.—S. G. Mosher.

WHEELING, W. Va.—Brother Geo. H. Brooks writes from Wheeling: "Please excuse me for troubling you again. We have had a few meetings in a hall, but it was after a few evenings impossible to hold the meetings. So on April 10, we held our first meeting in the Tabernacle, Brooklyn, N. Y. Many are hearing of spirit返 for the first time, and this highly interested. Mrs. Noyes is our speaker, and she is well known from California to Boston for her ability to add any word of praise from her high mediumship.—S. G. Mosher.

WHEELING, W. Va.—Brother Geo. H. Brooks writes from Wheeling: "Please excuse me for troubling you again. We have had a few meetings in a hall, but it was after a few evenings impossible to hold the meetings. So on April 10, we held our first meeting in the Tabernacle, Brooklyn, N. Y. Many are hearing of spirit返 for the first time, and this highly interested. Mrs. Noyes is our speaker, and she is well known from California to Boston for her ability to add any word of praise from her high mediumship.—S. G. Mosher.

WHEELING, W. Va.—Brother Geo. H. Brooks writes from Wheeling: "Please excuse me for troubling you again. We have had a few meetings in a hall, but it was after a few evenings impossible to hold the meetings. So on April 10, we held our first meeting in the Tabernacle, Brooklyn, N. Y. Many are hearing of spirit返 for the first time, and this highly interested. Mrs. Noyes is our speaker, and she is well known from California to Boston for her ability to add any word of praise from her high mediumship.—S. G. Mosher.

WHEELING, W. Va.—Brother Geo. H. Brooks writes from Wheeling: "Please excuse me for troubling you again. We have had a few meetings in a hall, but it was after a few evenings impossible to hold the meetings. So on April 10, we held our first meeting in the Tabernacle, Brooklyn, N. Y. Many are hearing of spirit返 for the first time, and this highly interested. Mrs. Noyes is our speaker, and she is well known from California to Boston for her ability to add any word of praise from her high mediumship.—S. G. Mosher.

WHEELING, W. Va.—Brother Geo. H. Brooks writes from Wheeling: "Please excuse me for troubling you again. We have had a few meetings in a hall, but it was after a few evenings impossible to hold the meetings. So on April 10, we held our first meeting in the Tabernacle, Brooklyn, N. Y. Many are hearing of spirit返 for the first time, and this highly interested. Mrs. Noyes is our speaker, and she is well known from California to Boston for her ability to add any word of praise from her high mediumship.—S. G. Mosher.

WHEELING, W. Va.—Brother Geo. H. Brooks writes from Wheeling: "Please excuse me for troubling you again. We have had a few meetings in a hall, but it was after a few evenings impossible to hold the meetings. So on April 10, we held our first meeting in the Tabernacle, Brooklyn, N. Y. Many are hearing of spirit返 for the first time, and this highly interested. Mrs. Noyes is our speaker, and she is well known from California to Boston for her ability to add any word of praise from her high mediumship.—S. G. Mosher.

WHEELING, W. Va.—Brother Geo. H. Brooks writes from Wheeling: "Please excuse me for troubling you again. We have had a few meetings in a hall, but it was after a few evenings impossible to hold the meetings. So on April 10, we held our first meeting in the Tabernacle, Brooklyn, N. Y. Many are hearing of spirit返 for the first time, and this highly interested. Mrs. Noyes is our speaker, and she is well known from California to Boston for her ability to add any word of praise from her high mediumship.—S. G. Mosher.

WHEELING, W. Va.—Brother Geo. H. Brooks writes from Wheeling: "Please excuse me for troubling you again. We have had a few meetings in a hall, but it was after a few evenings impossible to hold the meetings. So on April 10, we held our first meeting in the Tabernacle, Brooklyn, N. Y. Many are hearing of spirit返 for the first time, and this highly interested. Mrs. Noyes is our speaker, and she is well known from California to Boston for her ability to add any word of praise from her high mediumship.—S. G. Mosher.

WHEELING, W. Va.—Brother Geo. H. Brooks writes from Wheeling: "Please excuse me for troubling you again. We have had a few meetings in a hall, but it was after a few evenings impossible to hold the meetings. So on April 10, we held our first meeting in the Tabernacle, Brooklyn, N. Y. Many are hearing of spirit返 for the first time, and this highly interested. Mrs. Noyes is our speaker, and she is well known from California to Boston for her ability to add any word of praise from her high mediumship.—S. G. Mosher.

WHEELING, W. Va.—Brother Geo. H. Brooks writes from Wheeling: "Please excuse me for troubling you again. We have had a few meetings in a hall, but it was after a few evenings impossible to hold the meetings. So on April 10, we held our first meeting in the Tabernacle, Brooklyn, N. Y. Many are hearing of spirit返 for the first time, and this highly interested. Mrs. Noyes is our speaker, and she is well known from California to Boston for her ability to add any word of praise from her high mediumship.—S. G. Mosher.

WHEELING, W. Va.—Brother Geo. H. Brooks writes from Wheeling: "Please excuse me for troubling you again. We have had a few meetings in a hall, but it was after a few evenings impossible to hold the meetings. So on April 10, we held our first meeting in the Tabernacle, Brooklyn, N. Y. Many are hearing of spirit返 for the first time, and this highly interested. Mrs. Noyes is our speaker, and she is well known from California to Boston for her ability to add any word of praise from her high mediumship.—S. G. Mosher.

WHEELING, W. Va.—Brother Geo. H. Brooks writes from Wheeling: "Please excuse me for troubling you again. We have had a few meetings in a hall, but it was after a few evenings impossible to hold the meetings. So on April 10, we held our first meeting in the Tabernacle, Brooklyn, N. Y. Many are hearing of spirit返 for the first time, and this highly interested. Mrs. Noyes is our speaker, and she is well known from California to Boston for her ability to add any word of praise from her high mediumship.—S. G. Mosher.

WHEELING, W. Va.—Brother Geo. H. Brooks writes from Wheeling: "Please excuse me for troubling you again. We have had a few meetings in a hall, but it was after a few evenings impossible to hold the meetings. So on April 10, we held our first meeting in the Tabernacle, Brooklyn, N. Y. Many are hearing of spirit返 for the first time, and this highly interested. Mrs. Noyes is our speaker, and she is well known from California to Boston for her ability to add any word of praise from her high mediumship.—S. G. Mosher.

WHEELING, W. Va.—Brother Geo. H. Brooks writes from Wheeling: "Please excuse me for troubling you again. We have had a few meetings in a hall, but it was after a few evenings impossible to hold the meetings. So on April 10, we held our first meeting in the Tabernacle, Brooklyn, N. Y. Many are hearing of spirit返 for the first time, and this highly interested. Mrs. Noyes is our speaker, and she is well known from California to Boston for her ability to add any word of praise from her high mediumship.—S. G. Mosher.

WHEELING, W. Va.—Brother Geo. H. Brooks writes from Wheeling: "Please excuse me for troubling you again. We have had a few meetings in a hall, but it was after a few evenings impossible to hold the meetings. So on April 10, we held our first meeting in the Tabernacle, Brooklyn, N. Y. Many are hearing of spirit返 for the first time, and this highly interested. Mrs. Noyes is our speaker, and she is well known from California to Boston for her ability to add any word of praise from her high mediumship.—S. G. Mosher.

WHEELING, W. Va.—Brother Geo. H. Brooks writes from Wheeling: "Please excuse me for troubling you again. We have had a few meetings in a hall, but it was after a few evenings impossible to hold the meetings. So on April 10, we held our first meeting in the Tabernacle, Brooklyn, N. Y. Many are hearing of spirit返 for the first time, and this highly interested. Mrs. Noyes is our speaker, and she is well known from California to Boston for her ability to add any word of praise from her high mediumship.—S. G. Mosher.

WHEELING, W. Va.—Brother Geo. H. Brooks writes from Wheeling: "Please excuse me for troubling you again. We have had a few meetings in a hall, but it was after a few evenings impossible to hold the meetings. So on April 10, we held our first meeting in the Tabernacle, Brooklyn, N. Y. Many are hearing of spirit返 for the first time, and this highly interested. Mrs. Noyes is our speaker, and she is well known from California to Boston for her ability to add any word of praise from her high mediumship.—S. G. Mosher.

WHEELING, W. Va.—Brother Geo. H. Brooks writes from Wheeling: "Please excuse me for troubling you again. We have had a few meetings in a hall, but it was after a few evenings impossible to hold the meetings. So on April 10, we held our first meeting in the Tabernacle, Brooklyn, N. Y. Many are hearing of spirit返 for the first time, and this highly interested. Mrs. Noyes is our speaker, and she is well known from California to Boston for her ability to add any word of praise from her high mediumship.—S. G. Mosher.

WHEELING, W. Va.—Brother Geo. H. Brooks writes from Wheeling: "Please excuse me for troubling you again. We have had a few meetings in a hall, but it was after a few evenings impossible to hold the meetings. So on April 10, we held our first meeting in the Tabernacle, Brooklyn, N. Y. Many are hearing of spirit返 for the first time, and this highly interested. Mrs. Noyes is our speaker, and she is well known from California to Boston for her ability to add any word of praise from her high mediumship.—S. G. Mosher.

WHEELING, W. Va.—Brother Geo. H. Brooks writes from Wheeling: "Please excuse me for troubling you again. We have had a few meetings in a hall, but it was after a few evenings impossible to hold the meetings. So on April 10, we held our first meeting in the Tabernacle, Brooklyn, N. Y. Many are hearing of spirit返 for the first time, and this highly interested. Mrs. Noyes is our speaker, and she is well known from California to Boston for her ability to add any word of praise from her high mediumship.—S. G. Mosher.

WHEELING, W. Va.—Brother Geo. H. Brooks writes from Wheeling: "Please excuse me for troubling you again. We have had a few meetings in a hall, but it was after a few evenings impossible to hold the meetings. So on April 10, we held our first meeting in the Tabernacle, Brooklyn, N. Y. Many are hearing of spirit返 for the first time, and this highly interested. Mrs. Noyes is our speaker, and she is well known from California to Boston for her ability to add any word of praise from her high mediumship.—S. G. Mosher.

WHEELING, W. Va.—Brother Geo. H. Brooks writes from Wheeling: "Please excuse me for troubling you again. We have had a few meetings in a hall, but it was after a few evenings impossible to hold the meetings. So on April 10, we held our first meeting in the Tabernacle, Brooklyn, N. Y. Many are hearing of spirit返 for the first time, and this highly interested. Mrs. Noyes is our speaker, and she is well known from California to Boston for her ability to add any word of praise from her high mediumship.—S. G. Mosher.

WHEELING, W. Va.—Brother Geo. H. Brooks writes from Wheeling: "Please excuse me for troubling you again. We have had a few meetings in a hall, but it was after a few evenings impossible to hold the meetings. So on April 10, we held our first meeting in the Tabernacle, Brooklyn, N. Y. Many are hearing of spirit返 for the first time, and this highly interested. Mrs. Noyes is our speaker, and she is well known from California to Boston for her ability to add any word of praise from her high mediumship.—S. G. Mosher.

WHEELING, W. Va.—Brother Geo. H. Brooks writes from Wheeling: "Please excuse me for troubling you again. We have had a few meetings in a hall, but it was after a few evenings impossible to hold the meetings. So on April 10, we held our first meeting in the Tabernacle, Brooklyn, N. Y. Many are hearing of spirit返 for the first time, and this highly interested. Mrs. Noyes is our speaker, and she is well known from California to Boston for her ability to add any word of praise from her high mediumship.—S. G. Mosher.

WHEELING, W. Va.—Brother Geo. H. Brooks writes from Wheeling: "Please excuse me for troubling you again. We have had a few meetings in a hall, but it was after a few evenings impossible to hold the meetings. So on April 10, we held our first meeting in the Tabernacle, Brooklyn, N. Y. Many are hearing of spirit返 for the first time, and this highly interested. Mrs. Noyes is our speaker, and she is well known from California to Boston for her ability to add any word of praise from her high mediumship.—S. G. Mosher.

WHEELING, W. Va.—Brother Geo. H. Brooks writes from Wheeling: "Please excuse me for troubling you again. We have had a few meetings in a hall, but it was after a few evenings impossible to hold the meetings. So on April 10, we held our first meeting in the Tabernacle, Brooklyn, N. Y. Many are hearing of spirit返 for the first time, and this highly interested. Mrs. Noyes is our speaker, and she is well known from California to Boston for her ability to add any word of praise from her high mediumship.—S. G. Mosher.

WHEELING, W. Va.—Brother Geo. H. Brooks writes from Wheeling: "Please excuse me for troubling you again. We have had a few meetings in a hall, but it was after a few evenings impossible to hold the meetings. So on April 10, we held our first meeting in the Tabernacle, Brooklyn, N. Y. Many are hearing of spirit返 for the first time, and this highly interested. Mrs. Noyes is our speaker, and she is well known from California to Boston for her ability to add any word of praise from her high mediumship.—S. G. Mosher.

WHEELING, W. Va.—Brother Geo. H. Brooks writes from Wheeling: "Please excuse me for troubling you again. We have had a few meetings in a hall, but it was after a few evenings impossible to hold the meetings. So on April 10, we held our first meeting in the Tabernacle, Brooklyn, N. Y. Many are hearing of spirit返 for the first time, and this highly interested. Mrs. Noyes is our speaker, and she is well known from California to Boston for her ability to add any word of praise from her high mediumship.—S. G. Mosher.

WHEELING, W. Va.—Brother Geo. H. Brooks writes from Wheeling: "Please excuse me for troubling you again. We have had a few meetings in a hall, but it was after a few evenings impossible to hold the meetings. So on April 10,

GRAPHOLOGY.

MYSTERIOUS DISAPPEARANCES.

All letters for this department to F. BODKIN, 101 W. 14th, office Library or Tower, Cincinnati, O. It is evident that graphology is the science of reading character by handwriting, and is in no way connected with fortunetelling.

GRAPHOLOGICAL READINGS.

JENNIE A. H. LIMA, Ia., has not had opportunities to develop herself in any mental direction, because she has evidently been tied down pretty closely to the physical plane; she has given sensations sometimes, and is at a loss to account for some of her impressions; she is sociable, talkative, and lively, but not given to gossip unless there is some good foundation; she believes that each one should attend to his own affairs, and let other people alone; she is affectionate, kind, and considerate, and is willing to work hard; the only discernible weakness is an inclination to misjudge the motives of others, but she says nothing, simply keeping to herself all of her ideas.

C. C. P., COLUMBUS, O., is another one of those independent thinkers who do so much to make man realize the supremacy of mind over matter; the handwriting of this person indicates a fearless, ill-tempered, stubborn, and temerarious disposition; his power of "holding on" is very marked, not only in his mode of argument, but in his general demeanor; he works persistently at anything he undertakes, never giving up and never relinquishing, notwithstanding his great patience in things concerning his own immediate work and business, there is a vein of inconsistency running through his nature; it would be well for him to study; namely, his impatience because the generality of people do not think as he does; he should bear in mind that the majority of church-goers—especially those within the pale of orthodoxy—are not surrounded with the same mental environment, and are not, therefore, to be harshly judged because of their bigotry, selfishness, etc.; C. C. P. likes to argue, and enjoys "cornering" his antagonist; he is perfectly indifferent to outward show, is somewhat careless, and tries to look on the bright side.

C. DEST, R., who requests that his residence be left out, is one who has not the control over himself he would like, for before he is aware, he says and does things on the impulse of the moment, regretting his unwise course afterward, and yet too proud to acknowledge his mistake; it seems too bad that it is so, because he has great intellectual faculties, and a brain of unusual caliber; he can make himself agreeable and sociable, and he can also create a great deal of discomfort; he is witty, sarcastic, and bitter at times, and he inflicts upon himself unnecessary pain, being of a highly nervous organization, and susceptible to mental and physical influences; he likes to make a good appearance, and is dignified in his bearing.

Ira W., BEEFFIELD, MICH., wants to know whether he would make a "good school teacher," and states that he is seventeen years of age. The name seems like one belonging to a boy, and yet the penmanship would indicate a female; however, that does not matter. In some simple branches of teaching, I think this person would be successful, but so much depends on education that it would be hard to prophesy; the one great difficulty in Ira's way is his lack of concentration, it being a very arduous task for him to keep his thoughts on one subject for any great length of time; then, too, he has not the gift of imparting only to a moderate degree; he is good-natured, considerate of others, painstaking and careful so long as his interest is maintained, but he is apt to tire of one thing after a time; he becomes despondent sometimes, but his joyousness soon assorts itself.

SARAH H. CHELSEWOLD, MASS., does things on the "spur of the moment" without thinking of consequences, but she in no wise acts or speaks from bad motives; it would be almost impossible for her to commit even a small offense, because she has a good heart and a cheery disposition, but her quick temper might make her threaten to do "dire deeds," but she would end in tears if she could not be gathered with the small details of life because she enjoys the freedom of the world to such a great extent; she is somewhat of a puzzle to make out, being orderly and methodical in some things, while in others she is positively careless; she is kind, likes to work by "fits and starts," and is well thought of by those who understand her real nature; she could neither love nor hate intensely, and would soon lift herself out of a feeling of despondency to one of gladness, and back again to the other extreme.

J. H. W., SAGINAW, MICH., knows how to keep a secret, and dislikes to tell his troubles to others, thinking it better to suffer alone, but he is willing to share his pleasures with his friends, and is not one who enjoys himself unless he is with some one; he has great business tact, and generally makes a good bargain; if he loses in a transaction, he tries harder the next time to win; he is fond of society, and makes people feel at home, but a person who gets on the wrong side of him is from that time of "no use" in his eyes; he does not forget an injury, and it is hard for him to forgive; in his general manner, he is proud and reserved, and he has a way of looking at people that would suggest a stare, but it is not; he is simply "sizing you up" mentally, as it were.

P. S. F., CHICAGO, ILL., writes a long letter, in which he says he believes "the world is going to fall to pieces some day." Well, suppose it should. Would the universe be any the worse? I think not. In studying the characteristics of this penmanship, I am led to believe that the letter was written by two people and signed by one, because there is a contradiction of temperament and general make-up throughout the entire length of the communication. People who try to puzzle the graphologist in this way can not expect a satisfactory reading. Honor bright, P. S. F., are you not up to a little game?

J. F. D., MINN., selected a wood, and when he is in one of his "peculiar fits," it would be best to keep out of his way; at these times he is dissatisfied with the world, with every one in it and with himself, and it is then that he takes genuine pleasure in being cranky; he is somewhat impractical, and is constantly on the lookout for something new, and yet he is in a sort of rut that he can not seem to leave; he is a day-dreamer, and experiences unusual sensations; he is now up, now down; he is an interesting character to know, and in some of his tendencies he is quite original, but he does not give out half the thought power which he abounds in, and, therefore, he will be a good addition to an extension to be called crazy; he likes nature, and enjoys the companionship of congenial people, but would not care to be intimate with a very large number; he is self-conscious, and has a good opinion of himself, but is ready to learn from others if they have anything worth studying.

THE LIGHT OF TRUTH COMPANY.

CHILDREN'S COLUMN.

EDITED BY MARY M. T. LONGLEY.

ALL letters concerning this department are addressed to Mrs. M. T. Longley, in Light of Truth Company, Boston, Mass.

The Butterflies' Pad.

MARY WHALEY WILSON.

I happened one night in my travels To stay into Butterfy Vale, Where my wondering eyes beheld buildings With wings that were made of green silk, And a host of butterflies were there.

These days were successive of joys, And the very last fast these butterflies had Was making collections of boys.

There were boys of all sizes and ages Pinned up on their walls. When I said "Twelve boys?" they said "Yes, that might be answered." "Oh, well, then, there are boys. We eat them alive, but we kill them With either—a very nice way.

Just look at this fellow—he is yellow, And his eyes such a beautiful gray.

"Then there is a boy that is dead." As fast as the day after.

A boy off that blood that is pinned just beyond.

In a way most artless and neat.

And now let me show you the latest— A specimen ready to eat.

A boy with a tail that is very ready, And a tail that is not yet speckled.

We can't decide where to pin him.

These spots bar him out of each class,

We think him a creature to study at leisure, And analyze under a glass."

I seemed to grow cold as I listened To the words that these butterflies spoke.

With these overcomes, I am so grieved and down And then with a start—I awake!

Grown-Up Folks Through Young Eyes.

LADY HENRY SOMERSET.

A friend of mine asked a little girl, six years old, to tell her what she really thought about grown-up people, and what were the differences between older people and young people; and as the child spoke, this friend wrote down exactly what she said, without any change of words or suggestions from her of any kind.

"In the first place," said the child, "they are bigger; and then they don't like sweeties so often; and next they don't like to climb trees; and next they don't like to ride donkeys so much, because they like to do other things. They like to write books, and they like to go to meetings, and also they don't like to be always with children, for it takes them from doing these things. Another difference is, they don't like to pretend because they want to know what is really going to happen. I have seen them get angry, so I know they are not always good. Sometimes they tell children to do what is not right; they tell us not to ride on donkeys because they might get kicked, but the children don't mind that, they rather like it. They are a great deal older; some are twice as old as others. You must be twenty-one to be grown, and after that you keep on being so. Here is a way in which they are both exactly opposite to each other.

"Grown people think that children are naughty, and children think that grown-up people are naughty. There's another difference: they know how to swim—that is, some do—but not all children do. They live for money; some do, and if another such lapse occurred, would the patient take up the thread of this second existence where he had dropped it to resume his, what we may call, ordinary identity? These are interesting questions. Unfortunately, they are unanswered. All that we can say is that these disappearances partake of the character of post-epileptic phenomena, and that in some patients who have suffered from lapses similar to, if not so severe, as those just described, a more or less definite history of true fits of epilepsy has been obtainable. And another reason is also significant, viz., the very close resemblance that these attacks bear in their character, if not in their duration or severity, to somnambulism, while the relation which this bears to epilepsy, if not very definite, is certainly clear. Yet whatever theory is put forward to explain such phenomena as those just referred to, they remain striking and mysterious, interesting in their psychological aspect, but in their concrete form full of practical and medico-legal difficulties."—*Scientific American*.

Next issue of the *LIGHT OF TRUTH* will be a missionary number. By mailing it to your neighbor you may make a convert. We have subscribers on our books now who became interested in Spiritualism by this method; investigated, and now are staunch Spiritualists. Every convert added to the cause in general helps your own cause individually.

The Worth of a Medium Next Door.

Many Chattanoogans will remember Prof. Utermoehlen, the violinist, who delighted Chattanooga audiences for years previous to his recent removal to Boston. His withdrawal from musical circles recalls a story he used to tell of his inspirations. Mr. Utermoehlen was a composer of some note, and it was noticed that his latest works were especially beautiful. One of them, written and dedicated to his pupil, Miss Madge McClung, was composed in room in a business block of this city. When asked how it was that lately he wrote so much in the style of the old masters, he said that in the room adjoining his musical workshop a Spiritualist held seances, and he supposed the old masters visited him through the medium.

Certain it is that most of his interesting musical creations issued from that room.

The Spiritual Hymnal.

Only 25 cents

For 72 pages of words set to music

A choice selection

Of new and selected hymns.

Just the thing

For spiritual meetings and circles

And suitable

For lyceums and seances as well.

Neatly printed

On fine paper, and solidly bound.

Only 25 cents each.

Or \$2.00 per dozen; \$10 per hundred

Published by

THE LIGHT OF TRUTH COMPANY.

A pleasing story is told by a boy who lives at West Troy, in New York: "I recently caught a squirrel," he says, "but the animal was shy, and seemed decidedly averse to being tamed. In the cage was a wheel, such as one may see in most cages for squirrels, but my squirrel would not go near it while any person was looking. The other day a friend came to see me, and began to play on his flute near the cage. The squirrel at once lost its shyness, and appeared in the wheel. After listening a moment, the little animal began to jump around in the liveliest manner. It made the wheel fairly spin, and was delighted. As soon as the music ceased, the squirrel rested. When my friend began to play again, the squirrel repeated its antics. Since that incident it has become quite tame."

Next issue of the *LIGHT OF TRUTH* will be a missionary number. By mailing it to your neighbor you may make a convert. We have subscribers on our books now who became interested in Spiritualism by this method; investigated, and now are staunch Spiritualists. Every convert added to the cause in general helps your own cause individually.

Life and Health.

Drs. Peebles and Watkins

SAN FRANCISCO, CAL.

All letters must be sent hereafter to Drs. Peebles and Watkins, 46 S. Elm St., Walnut Hills, Cincinnati, O. All medical and other correspondence for a physician or dentist, or for any other practitioner, should be addressed to Drs. Peebles and Watkins, San Francisco, Calif.

The Butterflies' Pad.

MARY J. H. STOWELL,

TRANCE MEDIUM

46 S. Elm St., Walnut Hills, CINCINNATI, O.

Magazine for Spiritualists \$100 per year.

MRS. JENNINGS DONOVAN,

Independent Slave-Writer and Trance Medium,

112 Poplar St., New York, CINCINNATI.

Writings daily.

Mrs. J. H. Stowell,

FREE TO THE WEAK AND SICK.

DON'T

DR. A. M. CALDWELL, D.Sc., M.D.,

Physician and Surgeon, 1000 Main Street, San Fran-

cisco, Calif.

Dr. A. M. Caldwell, D.Sc., M.D.,

Physician and Surgeon, 1000 Main Street, San Fran-

cisco, Calif.

Dr. A. M. Caldwell, D.Sc., M.D.,

Physician and Surgeon, 1000 Main Street, San Fran-

cisco, Calif.

Dr. A. M. Caldwell, D.Sc., M.D.,

Physician and Surgeon, 1000 Main Street, San Fran-

cisco, Calif.

Dr. A. M. Caldwell, D.Sc., M.D.,

Physician and Surgeon, 1000 Main Street, San Fran-

cisco, Calif.

Dr. A. M. Caldwell, D.Sc., M.D.,

Physician and Surgeon, 1000 Main Street, San Fran-

cisco, Calif.

Dr. A. M. Caldwell, D.Sc., M.D.,

Physician and Surgeon, 1000 Main Street, San Fran-

cisco, Calif.

Dr. A. M. Caldwell, D.Sc., M.D.,

Physician and Surgeon, 1000 Main Street, San Fran-

cisco, Calif.

Dr. A. M. Caldwell, D.Sc., M.D.,

Physician and Surgeon, 1000 Main Street, San Fran-

cisco, Calif.

Dr. A. M. Caldwell, D.Sc., M.D.,

Physician and Surgeon, 1000 Main Street, San Fran-

cisco, Calif.

Dr. A. M. Caldwell, D.Sc., M.D.,

Physician and Surgeon, 1000 Main Street, San Fran-

cisco, Calif.

Dr. A. M. Caldwell, D.Sc., M.D.,

Physician and Surgeon, 1000 Main Street, San Fran-

cisco, Calif.

Dr. A. M. Caldwell, D.Sc., M.D.,

Physician and Surgeon, 1000 Main Street, San Fran-

cisco, Calif.

Dr. A. M. Caldwell, D.Sc., M.D.,

Physician and Surgeon, 1000 Main Street, San Fran-

cisco, Calif.

Dr. A. M. Caldwell, D.Sc., M.D.,

Physician and Surgeon, 1000 Main Street, San Fran-

Saturday, May 4, 1895.

VOICE OF THE PEOPLE

M. S. AYER MANIFESTS.

Moses Hull Called On a Question with Two Powerful Sides.

WHAT MAKES THE CONVERTS?

To the Editor of LIGHT OF TRUTH.

I have noticed in March 9th and 30th issues of the *Progressive Thinker* letters from Moses Hull that not only savor quite strongly of a desire for free advertising, but contain statements which, to say the least, must be misleading to a portion of those who read these articles; and for that reason will, for the first time in my life, ask for a short space in your columns to reply to some parts of these letters from my stand-point.

He speaks in his first letter of the afternoon seances held in the Spiritual Temple at Muncie, Ind., by Mrs. Kaynor, and I can not do better than quote his own words which were as follows:

Mrs. Kaynor, formerly Mrs. Porter, was present and held seances every afternoon in the temple. There were various opinions as to her work and its good to Spiritualism, as there generally is about such mediums coming before public audiences; but I think the general consensus was that she is a chip out of the old E. V. Wilson, and that her work as a whole is a help to the cause.

In the issue of the 30th, in speaking of his stay in Boston, he says:

Mr. Keeler of Washington, has been holding seances at the temple before thousands of people. His seances convince a few, but confound the multitude, many going away saying, "I don't know what it is, but dogged if I believe it is spiritual."

I would like to ask Mr. Hull how many persons he ever knew of being converted to Spiritualism by simply having the theory preached to them?

On the other hand, has it not always been necessary, in order to accomplish the desired results, to have spirit manifestations of all phases that all may have proof of the fact of continued existence?

Logic, without the aid of these manifestations, will never make a Spiritualist.

I would also like to ask him if it is not within his recollection that this same old E. V. Wilson (as he is pleased to call him) through his mediumship was drawing thousands into the ranks of Spiritualism, while some others, owing to their radical ideas on certain subjects, were turning them away and sending them back disgusted into the Christian Churches?

He speaks of the crowded condition of the hall at each of his meetings. The seating capacity of this hall, by the way, not varying much from the gallery of the temple which is across but one end of the room.

To what does Mr. Hull attribute this sudden interest? This filling not only of Berkeley Hall, but all others in the city where spiritualistic services are held? Does he think this interest has been awakened entirely, or to any great extent, by him or any other theorizer? No. He knows better. He knows that all converts to Spiritualism are made through different phases of the phenomena, and to accomplish the best results spirit manifestations and the lecture platform must work together in harmony.

No one appreciates the philosophy of Spiritualism more than I, but some phase of the phenomena is necessary in order to convince, and I would suggest to the officers of societies, that they give their audiences all phases. So doing, they will accomplish what can be done in no other way.

Referring to his mention of Mr. Keeler's services, will say that on one occasion, when there were at least sixteen hundred present, the manifestations were so convincing that I asked if there was a person present who did not believe that the manifestations were just what we claimed them to be, and there was not a sign of doubt from any quarter. Does this harmonize with his statement that Mr. Keeler's seances "convince a few and confound the multitude"? Many going away saying, "I don't know what it is, but dogged if I believe it is spiritual?"

I wish to say to your readers in closing that the many different phases given by the guides of Pierre L. O. A. Keeler, supplemented by the mediumship of Mrs. E. B. Bliss, Mrs. S. S. Martin, and Mrs. Hattie Stafford-Stansbury, during the present season at the First Spiritual Temple in Boston, have converted thousands, and have done more to awaken interest in and fill up the ranks of Spiritualism than anything that has ever taken place in this or any other city during the same length of time. M. S. AYER.

Boston, Mass., April 17, 1895.

Written for the LIGHT OF TRUTH.

INCOMPATIBILITY.

Sectarianism and Bigotry versus Truth and Justice.

C. C. MAYNARD.

How strange it is that there are such erroneous conception extant in the world to harmonize science and theology, in order that a proper understanding may be gained of the after life. Owing to the paucity of intellect the theologian (²) merits pity instead of censure.

To one who is conversant with a few of the fundamental principles of geology or astronomy, we can clearly perceive the absurdity that there is a personal God who has created the sidereal spheres to illuminate the celestial vault of creation for the gratification of the human race. If we were to base our conclusions on the divine writ, we would naturally conclude that there has been no life, immortality, or mortals, only what have and are existing on earth. It seems to me that it is blasphemy against the Eternal Creator to mention the name as having any connection with the Adamic period. We see him there Janus-faced, frowning upon the products of his own creation, repenting even that he had made man. Tracing the history of the race, it becomes very noticeable that humanity is using its best efforts (as it is to-day) to progress spiritually, but, like an avenging nemesis, the biblical God still pursues, sending his emissaries into the mouths of his prophets, giving false edicts in

order to throw humanity into a state of confusion and war.

In this age of reason and common sense why should we not question the customs that pervade all social life? For to live in polygamy and licentiousness, as we understand it, are no cardinal principles to a higher life. With palpable forces within and around us, we, as Spiritualists, are convinced that the gods of the past are man-made, having no virtue higher than its progenitor. At best these gods have no relationship with the great Positive Mind or Over-Soul of the universe. None can logically reconcile theology on account of its inconsistencies, as results already demonstrate that fanatical creeds increase in corresponding ratios.

If humanity would only give up their mad and parrot-like habits, and reflect more on the essence of things, they would most assuredly have a higher conception of themselves, and all their conduct and actions in life would be more in harmony with axiomatic truths.

In my judgment it is ridiculous for a person to assert a truth and within the same breath just as strenuously antagonize it. Let's turn our auditors towards the World's Parliament of Religions and listen to Mr. John Henry Barrows' address as chairman of the general committee. He says:

It seems to me that the spirits of just and good men hover over this assembly. I believe in the immortality of Christ, whose courtesy, wisdom, and unbounded tact were manifest when he preached the gospel of the Parthenon. I believe the spirit of the wise and humane Buddha is here, and of Socrates, the searcher after truth, and of Mr. Taylor, and of Jesus, and of Roger Williams, and of all the great apostles of toleration. I believe the spirit of Abraham Lincoln, who sought for a Church founded on love for God and man, is not far from us, and the spirit of Tennyson and Whittier and Phillips Brooks who all looked forward to this Parliament as the realization of a noble idea.

The people of four thousand years ago, or of two thousand years ago, were just as competent to establish what fashions, what implements, what inventions, and what arts we, of this day, should be permitted to use as they were to decide what religions we should have, what dogmas we should accept, and what pious tales we should believe. As men improve in intelligence, as they advance in scientific attainments, as they grow into and understand the law of the universe, they will become more and more competent to formulate their own religious systems. It is a cheering omen that the gods of antiquity are dying off, the religious systems connected with them are giving way, that the mists and fogs of superstition and error are being dispelled by the sun of truth and the stirring winds of inquiry and reason; and this must gradually continue until mankind becomes fully emancipated from all allegiance to the dark past, and become the intelligent disciples of the truth and science of the present.

There has been, within the past two or three centuries, some improvement in Christendom, both in the character of its God and in its practice with regard to controlling the views of the people. This God is now professed not to be a God of war, of bloodshed, of sacrifice, and hate; but he is claimed to be a God of mercy, goodness, and love; and his worshippers, instead of putting people to death for not entertaining the prescribed religious dogmas, have learned to become a little more tolerant, to incorporate more of humanity in their creed, and to conduct themselves somewhat as half-civilized humans beings.

This evolution of the God and his religion has not grown out of the inherent qualities of his character or of his religion; but it has been wholly due to the improved civilization of the nations who have adopted him. As peoples improve so do their gods also improve.

Christianity has nothing new. It is made up of the shreds and old patches of Paganism; as it is replete with falsehoods and miracles and supernaturalisms; as it has made deadly enemies of members of the human family, causing them to throw each other into prisons, to take each other's lives, and to deluge the earth with blood; as it is made up of errors and lies, it must also go by the board. Its bloody rule has proved a curse, it has blinded and fettered the human race, it has been a costly experiment in the world and must step aside, like the errors of the same character, which have preceded it and must give place to religion of humanity, of truth, of science, and of reason.

A subscriber writes that he was led to investigate Spiritualism last Fall simply by reading a copy of the LIGHT OF TRUTH which had been sent to his address by an unknown party. At the last hearing, about a month after the bill had been introduced, the attorney for the State Association appeared before the committee, asked that they make no report on the matter as he had a bill that would take care of the matter.

The bill I had presented allowed incorporate bodies, such as the First Spiritual Temple and the Boston Spiritual Temple, to empower their lecturers, when they desired to do so, to perform a marriage ceremony—not only this, but the State Association would have the same right under this bill.

When the bill, introduced by the State Association, was printed, it was seen that under it no body of Spiritualists except themselves would have the power to authorize our lecturers to solemnize a marriage. They proposed to monopolize the business. This, we do not believe, the Spiritualists of the State would be interfered with. However, if both bills could have been passed, the matter so far would have been satisfactory. What I objected to in their bill was Section 3, which reads as follows:

Said corporation shall have the power to appoint and ordain competent persons as ministers of the gospel according to the religion of Spiritualism, with the power to solemnize marriages, to exercise such other privileges as are allowed ministers of the gospel of other denominations.

I object to every clause of that section.

The ordaining of ministers under the authority of the State, and especially empowering such minister with such privileges as are allowed ministers of the gospel of other denominations. Ministers of other denominations have the privilege of trying persons for heresy and conduct unbecoming a member of the church. We want no such hierarchy in Massachusetts.

I asked the committee to strike out this section of the bill and pass the balance of it and the bill I introduced, and the matter would be satisfactorily solved.

F. D. EDWARDS.

Récall next issue of this paper to a friend or relative. It will be a good missionary number, and may result in making a new convert. Many are led to investigate by first reading a Spiritualist paper, if it contains the right kind of matter.

Written for the LIGHT OF TRUTH.

THE RELIGIONS.

Gods Improve With Their Peoples.

ITS SUBSTITUTE.

MRS. O. E. DANIELS.

In all ages of the world religions and religious dogmas, the same as the gods, have been very crude and gross, but they were as creditable, perhaps, as ought to be expected for the age of the world in which they were devised. It, therefore, does not follow that the more intelligent people should continue to be satisfied with the crude and false notions which served the ignorant and superstitious people of the past. The world should have true and improved systems of religion quite as much as true systems of education, improved machinery, new and useful inventions.

It is equally as untrue to sit down and content with the religious notions of three thousand years ago as it would be to continue to wear the same style of garments, shoes, and hats; to have only the literature of four thousand years ago, the implements and machinery of that age of the world, and to discard the printing press, the steam engine, steamboat, railroads, the telegraph, and the hundreds of valuable improvements and inventions which have been discovered within the past three centuries.

The people of four thousand years ago, or of two thousand years ago, were just as competent to establish what fashions, what implements, what inventions, and what arts we, of this day, should be permitted to use as they were to decide what religions we should have, what dogmas we should accept, and what pious tales we should believe. As men improve in intelligence, as they advance in scientific attainments, as they grow into and understand the law of the universe, they will become more and more competent to formulate their own religious systems. It is a cheering omen that the gods of antiquity are dying off, the religious systems connected with them are giving way, that the mists and fogs of superstition and error are being dispelled by the sun of truth and the stirring winds of inquiry and reason; and this must gradually continue until mankind becomes fully emancipated from all allegiance to the dark past, and become the intelligent disciples of the truth and science of the present.

There has been, within the past two or three centuries, some improvement in Christendom, both in the character of its God and in its practice with regard to controlling the views of the people. This God is now professed not to be a God of war, of bloodshed, of sacrifice, and hate; but he is claimed to be a God of mercy, goodness, and love; and his worshippers, instead of putting people to death for not entertaining the prescribed religious dogmas, have learned to become a little more tolerant, to incorporate more of humanity in their creed, and to conduct themselves somewhat as half-civilized humans beings.

This evolution of the God and his religion has not grown out of the inherent qualities of his character or of his religion; but it has been wholly due to the improved civilization of the nations who have adopted him. As peoples improve so do their gods also improve.

Christianity has nothing new. It is made up of the shreds and old patches of Paganism; as it is replete with falsehoods and miracles and supernaturalisms; as it has made deadly enemies of members of the human family, causing them to throw each other into prisons, to take each other's lives, and to deluge the earth with blood; as it is made up of errors and lies, it must also go by the board. Its bloody rule has proved a curse, it has blinded and fettered the human race, it has been a costly experiment in the world and must step aside, like the errors of the same character, which have preceded it and must give place to religion of humanity, of truth, of science, and of reason.

Christianity has nothing new. It is made up of the shreds and old patches of Paganism; as it is replete with falsehoods and miracles and supernaturalisms; as it has made deadly enemies of members of the human family, causing them to throw each other into prisons, to take each other's lives, and to deluge the earth with blood; as it is made up of errors and lies, it must also go by the board. Its bloody rule has proved a curse, it has blinded and fettered the human race, it has been a costly experiment in the world and must step aside, like the errors of the same character, which have preceded it and must give place to religion of humanity, of truth, of science, and of reason.

Christianity has nothing new. It is made up of the shreds and old patches of Paganism; as it is replete with falsehoods and miracles and supernaturalisms; as it has made deadly enemies of members of the human family, causing them to throw each other into prisons, to take each other's lives, and to deluge the earth with blood; as it is made up of errors and lies, it must also go by the board. Its bloody rule has proved a curse, it has blinded and fettered the human race, it has been a costly experiment in the world and must step aside, like the errors of the same character, which have preceded it and must give place to religion of humanity, of truth, of science, and of reason.

Christianity has nothing new. It is made up of the shreds and old patches of Paganism; as it is replete with falsehoods and miracles and supernaturalisms; as it has made deadly enemies of members of the human family, causing them to throw each other into prisons, to take each other's lives, and to deluge the earth with blood; as it is made up of errors and lies, it must also go by the board. Its bloody rule has proved a curse, it has blinded and fettered the human race, it has been a costly experiment in the world and must step aside, like the errors of the same character, which have preceded it and must give place to religion of humanity, of truth, of science, and of reason.

Christianity has nothing new. It is made up of the shreds and old patches of Paganism; as it is replete with falsehoods and miracles and supernaturalisms; as it has made deadly enemies of members of the human family, causing them to throw each other into prisons, to take each other's lives, and to deluge the earth with blood; as it is made up of errors and lies, it must also go by the board. Its bloody rule has proved a curse, it has blinded and fettered the human race, it has been a costly experiment in the world and must step aside, like the errors of the same character, which have preceded it and must give place to religion of humanity, of truth, of science, and of reason.

Christianity has nothing new. It is made up of the shreds and old patches of Paganism; as it is replete with falsehoods and miracles and supernaturalisms; as it has made deadly enemies of members of the human family, causing them to throw each other into prisons, to take each other's lives, and to deluge the earth with blood; as it is made up of errors and lies, it must also go by the board. Its bloody rule has proved a curse, it has blinded and fettered the human race, it has been a costly experiment in the world and must step aside, like the errors of the same character, which have preceded it and must give place to religion of humanity, of truth, of science, and of reason.

Christianity has nothing new. It is made up of the shreds and old patches of Paganism; as it is replete with falsehoods and miracles and supernaturalisms; as it has made deadly enemies of members of the human family, causing them to throw each other into prisons, to take each other's lives, and to deluge the earth with blood; as it is made up of errors and lies, it must also go by the board. Its bloody rule has proved a curse, it has blinded and fettered the human race, it has been a costly experiment in the world and must step aside, like the errors of the same character, which have preceded it and must give place to religion of humanity, of truth, of science, and of reason.

Christianity has nothing new. It is made up of the shreds and old patches of Paganism; as it is replete with falsehoods and miracles and supernaturalisms; as it has made deadly enemies of members of the human family, causing them to throw each other into prisons, to take each other's lives, and to deluge the earth with blood; as it is made up of errors and lies, it must also go by the board. Its bloody rule has proved a curse, it has blinded and fettered the human race, it has been a costly experiment in the world and must step aside, like the errors of the same character, which have preceded it and must give place to religion of humanity, of truth, of science, and of reason.

Christianity has nothing new. It is made up of the shreds and old patches of Paganism; as it is replete with falsehoods and miracles and supernaturalisms; as it has made deadly enemies of members of the human family, causing them to throw each other into prisons, to take each other's lives, and to deluge the earth with blood; as it is made up of errors and lies, it must also go by the board. Its bloody rule has proved a curse, it has blinded and fettered the human race, it has been a costly experiment in the world and must step aside, like the errors of the same character, which have preceded it and must give place to religion of humanity, of truth, of science, and of reason.

Christianity has nothing new. It is made up of the shreds and old patches of Paganism; as it is replete with falsehoods and miracles and supernaturalisms; as it has made deadly enemies of members of the human family, causing them to throw each other into prisons, to take each other's lives, and to deluge the earth with blood; as it is made up of errors and lies, it must also go by the board. Its bloody rule has proved a curse, it has blinded and fettered the human race, it has been a costly experiment in the world and must step aside, like the errors of the same character, which have preceded it and must give place to religion of humanity, of truth, of science, and of reason.

Christianity has nothing new. It is made up of the shreds and old patches of Paganism; as it is replete with falsehoods and miracles and supernaturalisms; as it has made deadly enemies of members of the human family, causing them to throw each other into prisons, to take each other's lives, and to deluge the earth with blood; as it is made up of errors and lies, it must also go by the board. Its bloody rule has proved a curse, it has blinded and fettered the human race, it has been a costly experiment in the world and must step aside, like the errors of the same character, which have preceded it and must give place to religion of humanity, of truth, of science, and of reason.

Christianity has nothing new. It is made up of the shreds and old patches of Paganism; as it is replete with falsehoods and miracles and supernaturalisms; as it has made deadly enemies of members of the human family, causing them to throw each other into prisons, to take each other's lives, and to deluge the earth with blood; as it is made up of errors and lies, it must also go by the board. Its bloody rule has proved a curse, it has blinded and fettered the human race, it has been a costly experiment in the world and must step aside, like the errors of the same character, which have preceded it and must give place to religion of humanity, of truth, of science, and of reason.

Christianity has nothing new. It is made up of the shreds and old patches of Paganism; as it is replete with falsehoods and miracles and supernaturalisms; as it has made deadly enemies of members of the human family, causing them to throw each other into prisons, to take each other's lives, and to deluge the earth with blood; as it is made up of errors and lies, it must also go by the board. Its bloody rule has proved a curse, it has blinded and fettered the human race, it has been a costly experiment in the world and must step aside, like the errors of the same character, which have preceded it and must give place to religion of humanity, of truth, of science, and of reason.

Christianity has nothing new. It is made up of the shreds and old patches of Paganism; as it is replete with falsehoods and miracles and supernaturalisms; as it has made deadly enemies of members of the human family, causing them to throw each other into prisons, to take each other's lives, and to deluge the earth with blood; as it is made up of errors and lies, it must also go by the board. Its bloody rule has proved a curse, it has blinded and fettered the human race, it has been a costly experiment in the world and must step aside, like the errors of the same character, which have preceded it and must give place to religion of humanity, of truth, of science, and of reason.

Christianity has nothing new. It is made up of the shreds and old patches of Paganism; as it is replete with falsehoods and miracles and supernaturalisms; as it has made deadly enemies of members of

